THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 12, Vol. XXXIV. Tuesday, March 19, 1872. Price One Penny.

GOVERNOR WOODS AND THE TERRITORIAL CONVENTION.

The readers of the STAR have learned from what we have already published, that the Legislative Assembly of the Territory of Utah, during its late session, passed a bill providing for the election of delegates to a convention, to draft a constitution and make arrangements for application for the admission of Utah as a sovereign State into the Union. In due course this bill was forwarded to his Excellency Governor Woods to receive his sanction, but after some delay was returned by him to the Legislative Assembly with the following message vetoing the bill—

Executive Department,
Salt Lake City, U.T.,
January 27, 1872.

Gentlemen of the Legislative Assembly.

An act entitled An Act providing for holding a convention to prepare a constitution for the admission of Utah into the Union as a State, submitted to me for my approval, is herewith returned without my signature.

The Territorial Governments are the creatures of Congress, and rightly they can only exercise such powers as have been conferred upon them by their Organic Acts.

The Organic Act of Utah is the immediate source of all authority in the Territorial Government, Executive, Legislative and Judicial.

The object of the act in question is to effect a change from a Territorial to a State Government. Is that a subject of rightful legislation? The only legislation contemplated in the Organic Act, is such as relates to the domestic concerns of the Territory. Certain it is that the power to abolish the form of government given, and substitute another at will, was not conferred.

The power that created, alone can destroy. This being true, it has been the uniform practice of Congress to confer that power through Enabling Acts. No such power had been conferred upon the Legislature of Utah.

Bills have been introduced into both Houses of Congress for the purpose of authorizing the people of this Territory to organize a State Government preparatory to admission into the Union. Without such authority specially conferred, we have no right to legislate upon that subject. Nor should we ignore the fact that the policy of the government, latterly, has been adverse to the admission of new States, with a population less than would entitle them, under the apportionment, to one Representative in Congress.

Inasmuch as Utah has not the required number, would it not be wise for the Legislature to await the action

of Congress in the premises? I think so. To become a State in the Union is not a *right*, but a *privilege*. Good judgment would require, therefore, that, before a convention should be called, Utah should place herself in harmonious relations with the general government. The first and highest duty of the citizen is obedience to law. All violations of the laws of Congress should cease. Polygamy should be abandoned and laws should be enacted by you in accord with the laws of Congress upon that subject.

Until that is done, the people of Utah cannot expect, nor should they ask, admission as a State.

Religious toleration in the United States is as broad as the wants of humanity. But the government cannot tolerate church dogmas which set at naught its statutes.

It is to be regretted that differences of opinion should arise in matters of legislation between the Legislative and Executive Departments, but it is my duty to interpret the law as I understand it, and such shall be my course of action.

GEO. L. WOODS,
Governor.

After the reading of this veto in the House of Representatives, Mr. Taylor remarked that matter not relevant to the bill was introduced into the veto-message. The Governor had full power to veto the measure, and while he (Mr. Taylor) would not seek to abridge his Excellency's right so to do, nor find fault with his decisions, he did object to being officially insulted. If, as his Excellency took occasion to allege, polygamy was contrary to law, why had the courts been obliged to pervert a law passed by the Territorial Legislature for the punishment of lascivious cohabitation to carry out their prosecutions? He considered it an insult to the Legislature to accuse their constituents of a crime which the courts had not yet proven.

Furthermore, he said, the Governor's reasons were not legitimate nor correct. Other Territories had applied for admission in other ways than those mentioned by his Excellency. Michigan organized as a State, elected her Senators and Representatives, sent them to Washington, and obtained admission. So did California. The gentleman added, "Are we to be deprived of the right of petition, and then when making provisions for it to be insulted? I fling back these miserable statements, and while I stand on this floor will maintain the rights of my constituents. We are not yet serfs to tamely submit to misrepresentation, if it is clothed in official garb."

Mr. Rockwood held that, as American citizens, they had the right to petition Congress for a State government.

After some strictures by Mr. Jos. W. Young on the same subject, he moved the following, which was carried—

"That a committee be appointed on the part of the house, and the council be requested to appoint a like committee to act in conjunction, to prepare a joint resolution submitting to the people whether or no they will vote for the holding of a convention to draft a constitution, and elect delegates to present the same with accompanying documents to Congress, to ask for the admission of Utah as a sovereign State. Also, that the message of the Governor, vetoing the bill for calling a convention, be sent to the council for their perusal."

The speaker appointed Mr. Taylor, Mr. Rockwood, and Mr. J. W. Young said committee.

Mr. Taylor moved that a committee be appointed to express the sense of the house in relation to the charges in the Governor's message, which was carried.

The speaker appointed Messrs. Taylor, Rockwood, and J. W. Young, said committee.

The following are the Legislative preamble and resolution presented by Mr. Taylor, chairman of special committee appointed by the speaker to express the sense of the House upon the Governor's veto to the Convention Act—

Representatives' Hall,
Salt Lake City, Jan. 29, 1872.

To the Hon. the Speaker and members of the House of Representatives of the Legislative Assembly of the Territory of Utah:

Gentlemen — Your committee to whom was assigned the duty of expressing the sense of the House upon

the Governor's veto to "An Act entitled An Act providing for holding a convention, &c.," beg leave to report the following resolution:

Whereas, on the 20th day of January a bill passed this Legislative Assembly providing for holding a convention to prepare a constitution for admission of Utah into the Union as a State, and was sent to his Excellency, Governor Woods, for his approval.

And whereas, on the 27th inst., his Excellency returned said bill to the House without his signature, stating, among other reasons, for so doing, that "the calling of a convention without an Enabling Act was not a rightful subject of legislation."

And whereas, the Constitution especially provides that, "The right of the people to peaceably assemble and petition the government for a redress of grievances shall not be denied."

And whereas, in the Governor's veto, he says, "It has been the uniform practice of Congress to confer that power through Enabling Acts."

And whereas, "In June, 1836, acts were passed for the admission of Arkansas and Michigan into the Union, previous to which, an act had been passed by the Territorial Legislature of Arkansas without the approbation of the Governor, calling a convention to assemble the 1st inst., of January, 1836, to form a State Constitution, preparatory to admission. This measure was taken without *previous action by Congress.*

"The convention was held, and a constitution adopted by the convention, also a memorial to Congress, asking for admission."

"In Michigan, the Legislative Council was convened by the Acting-Governor, Stevens T. Mason, in September, 1834, without any previous action of Congress."

"Conventions were held in both Territories, and in 1836, copies of their constitutions were sent to Congress, with petitions for admission."

"California was admitted February 13, 1850, without any Enabling Act."

And in regard to his accusations, we think, at least, they are in very bad taste, not to say trite and disgusting.

It is an axiom that all men are innocent until proven guilty, and as our courts have failed in this, it does not become the Executive to falsely accuse those whom he ought to shield and protect.

Therefore: Be it resolved, that it is the sense of this House, that the reasons assigned by his Excellency, Geo. L. Woods, Governor of Utah, for not signing an Act entitled "An Act for calling a convention," &c., are unsound in reason, untrue in allegation and accusation, and are a direct insult to the good and law-abiding people of this Territory.

JOHN TAYLOR,
Chairman of Special Committee.

The following are the joint resolutions of the Legislative Assembly concerning the assembling of a convention for the formation of a constitution for a State government, &c.

Be it resolved by the Legislative Assembly of the Territory of Utah: That an election may be held in each precinct in the several counties, at the usual places of holding elections, on the 5th day of February, A.D. 1872, at which time and places all legal voters may vote for or against holding a convention to take preparatory steps for the admission of Utah into the Union as a State, and also may vote at such election for delegates to *said* convention; according to the following apportionment—

Salt Lake Co.,	12 dels.		Tooele Co.,	6 dels.	
Wasatch "	4 "		Summit "	3 "	
Utah "	10 "		Davis "	7 "	
Juab "	3 "		Morgan "	2 "	
Sanpete "	7 "		Cache "	9 "	
Sevier } Piute } "	2 "		Rich "	1 "	
			Box Elder "	6 "	
Millard "	4 "		Beaver "	3 "	
Iron "	4 "		Washington "	4 "	
Kane "	2 "		Weber "	8 "	

Be it further Resolved: That said election may be conducted in accordance with "An Act Regulating Elections," approved Jan. 3, 1853; as far as practicable, and so soon thereafter as the general abstract of the names voted for as Delegates is made, the Clerk of the County Court may officially notify each person so elected, which official notice shall entitle such delegate to a seat in the convention.

And be it further Resolved: That the said delegates shall convene in the City Hall, Salt Lake City, on Monday, the 19th of February, A.D. 1872, at

10 a.m., and may be qualified by any person authorized to administer oaths, and may organize by electing a President, Secretary, and such other officers as they may deem necessary. The convention, when organized, may frame a constitution for the now Territory of Utah, with a view to its admission into the Union as a State, on an equal footing with the original States, name the proposed State, define the boundaries thereof, memorialize the President and Congress of the United States for its admission, and take such other lawful and prudent measures as they may deem necessary for the accomplishment of so desirable an object, and elect and authorize delegates, whose duty it shall be to present the constitution, memorial and other appropriate documents, to the President and Congress of the United States, and to use their best efforts to procure favorable action thereon.

Be it further Resolved: That the convention shall submit the constitution which it may frame, the names of the delegates it may elect, and its other public documents designed to be entrusted to said delegates, to the people for their approval or disapproval, at such time and places and in such manner as it may prescribe; and if approved by the people, the delegates thus elected shall forthwith repair to Washington, District of Columbia, to perform the duties herein specified, and such other duties as the convention may with propriety devolve upon them.

VETOED.

Governor Woods has vetoed the convention bill, as we expected. The veto message will be found elsewhere. It is a poor affair, take it any way, without soundness of reasoning, and smacks so much of the fourth-rate politician, that we are surprised any of the members of the Legislature should have manifested feeling concerning its matter or style. The only feasible reason why he should have vetoed it he never touched, and that is, that a measure for holding such a convention should have been passed as a joint resolution and not as an act making it of binding legal force. The first amendment to the Constitution provides that the people may petition Congress, and neither Congress nor his Excellency, George L. Woods, can abrogate that right; and neither Congress nor any authoritative power has yet said that a Legislature cannot appoint the time and way in which the people may be represented to give such petition character and force. We do not consider this veto message worth further comment, for the allusion to polygamy is lugged in so patently for effect and to gratify a few that we consider it is not worth notice. Governor Woods does not know yet what the people may have to say on that matter when they assemble in convention.—*Salt Lake Herald.*

We heard an anecdote to-day in connection with the veto by the Governor of the bill to hold a convention for the formation of a constitution.

Governor A. Cumming, a very excellent gentleman, though somewhat rough in his language, had written his message to the Legislative Assembly of this Territory, and having his office contiguous to that of Dr. Forney, Superintendent of Indian affairs, handed the message to the latter to read. The Doctor was disposed to be critical. He suggested that the Governor prune it here and amplify it there, and suggested its alteration in several points. The Governor, irritated at the liberties Forney was taking with his production, at last blurted out—"D—n you, sir, I handed this message to you out of compliment, and not to criticize."

Governor Woods probably can see the point to the anecdote. It was out of compliment the Legislative Assembly gave him the privilege to sign the bill for a convention. The Assembly was under no obligation to ask his concurrence, and certainly did not ask his criticism.—*Deseret News.*

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 166.

November, 1842, was a critical time in the life of President Brigham Young. He was attacked with a very severe sickness, and was at the point of death. On one occasion he was so near gone that he could not close his eyes, which were set in his head, his chin dropped down and his breath stopped. His wife, seeing his situation, threw some cold water in his face; that having no effect, she dashed a handful of strong camphor into his face and eyes, which he neither felt in the least nor caused a muscle to move. She then held his nostrils between her thumb and finger, and placing her mouth directly over his, blew into his lungs until she filled them with air. This set his lungs in motion, and he again began to breathe. While this was going on he was perfectly conscious of all that was passing around him; his spirit was as keenly alive as it ever had been; but he had no feeling in his body. He was not able to go out of his house until the 18th of the next January. It was not the will of the Lord that he should pass away then, for his work was not finished.

On the following 7th of July he started in company with several of the Twelve Apostles and other Elders on a mission to the Eastern States. This mission was productive of great good. While on his way east President Young had a remarkable conversation, on the steamboat between St. Louis and Cincinnati, with a Professor of a Southern University. It was upon a subject rarely touched upon in those days, for but very few knew anything about it. The conversation was so interesting that we venture to repeat it, feeling assured that it will be instructive to our young readers. The Professor said to President Young—

"'I have heard and read much of your people, and of Joseph Smith, but I have no confidence in newspaper stories, and, if it would be agreeable, I would like to ask a few questions.' I told him I would answer any questions he might propose, so far as I was able.

"He then asked me if Joseph Smith had more wives than one. I told him I would admit he had. In order to explain the principle, I asked the gentleman if he believed the Bible, and was a believer in the resurrection. He said he was a believer in the Old and New Testament and in the resurrection.

"I then asked him if he believed parents and children, husbands and wives would recognize each other in the resurrection. He said he did.

"Also, if parents and children would have the same filial feeling towards each other which they have here; and he said he believed they would, and that their affections would be more acute than they were in this life.

"I then said, 'We see in this life, that amongst Christians, ministers and all the classes of men, a man will marry a wife, and have children by her; she dies, and he marries another, and then another, until men have had as many as six wives, and each of them bear children. This is considered all right by the Christian world, inasmuch as a man has but one at a time.

"'Now, in the resurrection this man and all his wives and children are raised from the dead; what will be done with those women and children, and who will they belong to? and if the man is to have but one, which one in the lot shall he have?'

"The Professor replied, he never thought of the question in this light before, and said he did not believe those women and children would belong to any but those they belonged to in this life.

"'Very well,' said I, 'you consider that to be a pure, holy place in the presence of God, angels, and celestial beings; would the Lord permit a thing to exist in his presence in heaven which is evil? And if it is right for a man to have several wives and children in heaven at the same time, is it an inconsistent doctrine that a man should have several wives, and children by those wives at the same

time, here in this life, as was the case with Abraham and many of the old Prophets? Or is it any more sinful to have several wives at a time than at different times?'

"He answered, 'I cannot see that it would be any more inconsistent to have more wives in this life than in the next, or to have five wives at one time than at five different times. I feel to acknowledge it is a correct principle and a Bible doctrine, and I cannot see anything inconsistent in it."

As they returned, incidents occurred in which some sectarian priests were the chief actors, of such a character that we cannot forbear giving the description of them in President Young's own language—

"We left Philadelphia for Nauvoo by way of Pittsburg, by canal and by railway. While on the canal boat, which was crowded with well-behaved passengers, I was attacked by a Campbellite preacher, who was very anxious for a debate, and at the request of the passengers I delivered an address on the principles of our religion, which was very satisfactory to them, but discomfited the Campbellite preacher so much that he would not reply. In the evening a gang of about a dozen Baptist ministers came on board, returning to Pittsburg from a Conference. The Campbellite preacher told them there were 'Mormons' on board; they immediately surrounded brother Geo. A. Smith, and challenged him to a debate, which he declined on the ground that it was not a proper place to discuss on religious subjects. They accused him of pretending to have the truth and not being willing to preach it to them. He proposed to preach in their churches in Pittsburg any time they would open them, to which they would not consent. He then told them he considered that they not only refused to hear the truth themselves, but shut the gate against their congregations, like the Scribes and Pharisees in the days of Jesus. They commenced a tirade of abuse against him, half a dozen talking at once, and making use of every foul epithet their clerical learning had put them in possession of, and so crowded round him that he was prevented from going to supper, they having taken theirs before coming on board. After supper, brother Kimball went to George A.'s assistance, and told them that he had been a Baptist himself three weeks, but when he was a Baptist, Baptist ministers were gentlemen. Brother Kimball made several quotations, knowing they were not from the Scriptures. The ministers would frequently interrupt him and say—'That quotation is not in the Bible.' Brother Kimball frequently turned to brother George A. and said—'Will you find that passage?' He opened his Bible as if to search, when the ministers all remembered the passages. I came up and inquired what was the meaning of this loud talk. The ministers answered that they had challenged the 'Mormons' to debate, but they would not debate with them; they understood there had been gambling on the boat, and they wished to banish such wickedness. I told them if there had been gambling, the gamblers had minded their own business and behaved like gentlemen, for there had been no disorder on board, since starting from Philadelphia, except what was made by a tip-o-tail of a Campbellite minister; and if they pretended to be ministers of the Gospel of Jesus Christ, their conduct belied their profession, for they had abused Elder Smith ridiculously for an hour, and prevented him from getting his supper by blocking up the door, while he had submitted to their abuse with commendable patience; upon which the passengers told the captain, if he did not stop that gang of Baptist preachers from insulting the 'Mormon' Elders, who had shown themselves gentlemen all the way, they would put them in the canal. The captain then dispersed them."

President Young reached Nauvoo on the 22nd October, 1843.

[TO BE CONTINUED.]

True liberty consists in the privilege of enjoying our own rights—not in the destruction of the rights of others.

A PROVIDENTIAL ESCAPE.

The editor of the *Juvenile Instructor* [Elder Geo. Q. Cannon] was under the necessity of going to California a few days ago to attend to business there. He left San Francisco for home, on the morning of the 26th of October. About noon of that day, when within fifty-five miles of Sacramento, a part of the train which he was on ran off the track. The accident occurred as the train was coming off some trestle-work, where there was a curve in the road. The train was running at a high rate of speed, and it is probable that the rails spread at the curve and the cars ran off. The hind wheels of the car in front of the one in which the editor was riding were the first to get off the rails. The car he was in was a sleeping car and very strongly built. It also ran off and went about twice its own length on the ties, tearing up the track, bending the rails as crooked as horse-shoes, and piling the ties up in a heap of splinters. After it had proceeded about that distance, the wheels and the running gear imbedded themselves in the ground, and the body of the car went on, pitched down an embankment twelve feet high, rolled over once and a half, tearing down a fence in its passage, and was checked bottom side up by coming in contact with a telegraph pole. The inside of this car was a complete wreck: seats and cushions, metal pillars, bedding, &c., were piled up on the bottom, or on, really what was properly, the top. The sensations of those in the car were most terrible. The editor escaped with a good shaking up. All of the passengers were injured, and some very seriously. The next car was a smoking car. It was thrown off on the other side of the track, and was badly crushed. There were more passengers in this than in the other, and every one in it was wounded and some very dangerously. One man had his leg broken, another his skull knocked in and the arteries cut, another had his arm broken, a little boy had his collar bone broken, and all were dreadfully shocked. Although none were killed outright, yet it is not improbable that some may die from their injuries. The next car was thrown over on its side, and all the cars were more or less damaged.

The editor felt that his escape was wonderful, and that God's preserving power was around him. He has been in many places of peril; but it seemed to him while that car was bounding off the track that death and he had never looked each other so squarely in the face before. Under such circumstances a few seconds seem like an age, and the mind acts with extraordinary rapidity. The first thought which presented itself to him, when convinced the train was off the track, was, "O Lord, preserve me," and then the accounts he had heard of various accidents, and the manner in which cars were broken up and passengers were mangled and killed, passed through his mind like a panorama. When he found that he was safe, he recalled to mind the blessing which had been pronounced upon his head by the First Presidency, brother Brigham being mouth, before he started, that he should "return in safety." How many times in the experience of the Elders have such blessings been fulfilled! On the sea, on the land, in the midst of various dangers the lives of the servants of God have been spared; his angels have been near to them to shield and deliver them. In the instance to which we allude, it was visibly so. Hundreds who viewed the wreck of the train said the escape was miraculous. They had never heard of such an accident with so little fatal injury. On Sunday, the 29th of October, the editor arrived in Salt Lake City.—*Juvenile Instructor, Nov.* 11, 1871.

Much of the unhappiness in this world arises from giving utterance to hasty, unkind words.

It is evident that the most worthy efforts often fail, while the worst succeed. This fact alone ought to show the folly of basing an estimate of character on a superficial reckoning of results.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 19, 1872.

PRESIDENTS AND PRESIDING.

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One of the most beautiful characteristics of the Gospel is the order and harmony everywhere apparent throughout its vast design, but nowhere more so than in the laws that define the duties of the Priesthood, that regulate its administrations and enforce its power. In no man-made creed of which we have any knowledge are the grades of the Priesthood so numerous, its duties so extensive, and its operations so varied as in the Church of Jesus Christ, yet throughout the whole there is no clashing of rights, no confusion of duties, no undefined limits of authority, but all is made plain and simple by the revelations of the Most High.

The Lord Jesus Christ is the great head of the Church, the grand High Priest of our salvation, but at present his abode is not with man on the earth, he is with our Father in heaven; yet still his care is ever over his Church, and while he is not in person with us, he is represented by one whom he has called and ordained and to whom he has given authority, and unto whom he reveals the precious things of his kingdom. That man to-day is our beloved Prophet, Seer and Revelator, President Brigham Young.

But as it is impossible for one man to be everywhere present in this wide world at one and the same time ministering the word of life and officiating in the ordinances of salvation, God has given unto his servant power and authority to call other men to his aid, to ordain them to various callings, and confer upon them various administrative powers. Still this does not take from him one iota of the Priesthood he has received, nor detract in the least from his authority as the mouthpiece of God and the President of the whole Church, either collectively or in its various stakes and branches. There is no place in this world where Saints can be found where he is not President, where he has not the authority to preside in all the assemblages of the Saints, where he has not the right to counsel and direct the people of God, indeed to minister to all the world would its children receive him. He has parted with none of his authority though he has called others to act where he is not present, and given unto them also the right to call still others to co-ordinate or lesser authority than they themselves have received, as the interests of the great work may demand.

As in the case of the President of the whole Church, so also throughout the various Presidencies in the Church. The President of a Mission calls certain of his brethren to assist him in his labors, and appoints them to preside over Conferences, they again call others to act as Presidents of Branches, &c., but throughout the whole of the Mission, under all circumstances the President of the Mission has the right to preside, though he may attend meetings in a Con-

ference and the Branch and Conference Presidents thereof be present also. And the President of each Conference presides in all its Branches, though at every one he visits he there find the Branch President at his post and performing the duties of his calling. The President of a Branch sadly mistakes his appointment and grieves the Spirit of the Lord, who undertakes to preside over his President because he is in *his* Branch, or who takes the conduct of the meeting without consulting the wishes and feelings of his Conference President when present. Some have apparently entertained a mistaken notion that the President of the Church only presided at the assemblies of the whole Church, the President of a Mission only when the whole Mission or its representatives convened, the President of a Conference only at a Conference meeting, and the Branch Presidents always at Branch meetings. Now let us suppose a case to manifest the folly of such an idea. Were President Young to visit a Branch, would it be the right of the President of that Branch to go on with the meeting as he pleased, and when he had said his say, or conducted the services according to his peculiar notion, to turn round to the President of the whole Church, whose presence he had previously ignored, and announce that as there were a few minutes left, that brother Brigham Young would occupy the time. This is too ridiculous to be thought of by any sensible man, but it is also entirely out of order and decency for the Branch Presidents to act in this manner if the Presidency of the Mission or the President of the Conference be present.

Then again, though the Presidents of Branches should always remember that he who is called to preside in the Conference in which their Branches are situated is their President, and has the right to guide and instruct them in their duties and callings, yet the President of the Conference should never forget to accord to them all due respect, treat them with brotherly affection, and that kindness and courtesy that is due from one member of Christ's Church to another. Did he not do so, he would but poorly pattern after the grea prototype of our salvation. It would be very ungentlemanly, and consequently very unsaintlike, for the President of the Mission to go into a meeting and conduct it without taking any notice of the Conference and Branch authorities, who were men in good repute in the Church and in good standing with their brethren, or for the Conference President to entirely ignore the existence and presence of a Branch President in his Branch, and act as though he had no official existence. Such a course would be at least discourteous, and calculated to wound a good man's feelings and injure the work of the Lord, neither of which is embraced in the calling or duties of any Elder in Israel. Let every man in this respect act as he would that his brother, were they to exchange places, should act towards him.

We do not think in this connection that there is any actual necessity for a Conference President, in visiting a Branch, to personally attend to all the little minutiæ of the services, give out the hymns, offer up the prayers, administer the sacrament, &c. These duties can generally be advantageously left to the local brethren, and it will not detract one particle from the dignity o the Conference President. On the other hand, it is his privilege to dictate how the meeting shall be conducted, and no wise man will object to him doing so. There is work enough in the kingdom of God for us all, honor enough for us all, salvation enough for all, and heaven large enough for all, without an arbitrary exercise of authority on the one side, or an undue assumption of

another's rights on the other. The order of God's house is as we have made manifest, let all men fulfil their portion of its duties with love and gentleness, and there will be no need for any conflict of authority or any disagreement about duties, rights and privileges. G. R.

LIVERPOOL CONFERENCE.—On Sunday, 10th inst., a district meeting of the Liverpool Conference was held at Preston, at which Elders Geo. Reynolds and Geo. F. Gibbs, from the Liverpool Office, Thomas Dobson, President of the Liverpool, and Geo. P. Ward, President of the Manchester Conferences were present. The morning services were principally occupied by the brethren from the various Branches reporting their fields of labor. Elder Edward Gittens represented the Liverpool, Elder John Topping the Preston, Elder Joseph Myers the Burnley, Elder John Holden the Over Darwin, Elder J. Ormerod the Clitheroe, and Elder Joseph Marsh the Ince Branches. The reports were generally of an encouraging nature, though the Saints in many places were widely scattered. Elder Dobson next followed with various items of special instruction to the Presidents and officers of the different Branches. Elder Ward then spoke on the necessity of economy, and of diligence in seeking a redemption from the evils consequent to tarrying in Babylon. In the afternoon the congregations were addressed by Elders Gibbs and Reynolds, and in the evening by Elders Ward, Reynolds and Dobson. The attendance from the various Branches composing the district was very satisfactory.

A UNIQUE IDEA.—We are informed by the *Deseret News* that the ladies of Ephriam, San Pete County, put aside all the eggs laid by their chickens on Sundays, and donate the amount for which they sell them towards the emigration of the poor to Utah. The sum in the entire settlement amounts to considerable. This idea is so like, as well as so worthy of, the ladies, that we hope the sisters in other settlements will follow the example of those of Ephriam.

RETURNED.—Elder James Quayle left Liverpool on the 13th inst., per steamship *Idaho*, on his way to resume the duties of his mission in the United States.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Feb. 25, 1872.

Elder George Reynolds.

Dear Brother— * * * Much that I may tell you will have reached you before this. As you are aware many of our brethren are in bonds and imprisonment, through the ruling of unjust judges, brought about by the lies of apostates, who like Lucifer, their father, because they could not rule in Zion are determined if possible to overthrow God's kingdom and destroy its leaders, supposing by this method to blot out his power from the earth. The papers from Utah post you in a general way about the political and social condition here. You know I am in the habit of talking much among my brethren, of late I have endeavored to elicit from them their private views respecting current events here; the universal feeling is that Zion is passing through the furnace and that she will come out as Shadrach, Meshach and Abednego did, only with this difference they were purified going in; I do not mean the President and his fellow sufferers, I mean myself and others, we have not

obeyed counsel, we have been to a certain extent indifferent to the still small voice of the spirit; we have had more faith in doctors and dollars than in the Priesthood and the revelations of the Almighty; notwithstanding this our faith is we shall come out purified, that is so many of us as can see the hand of the Lord in all this. Our love for our President and the Twelve is increasing, our prayers are more earnest in our circles, our faith is being strengthened every day, particularly as we see the clouds pass over us one by one. There is a calmness and dignity about the Saints as though they heard the voice of the Prophet say "stand still and see the salvation of God." None of us loose any sleep, we go about our daily labor as though nothing was the matter, there is no excitement on our part it is all on the outside. Truly "fear hath seized the hypocrite, the sinners in Zion are afraid." The day has come that beloved President Heber C. Kimball used to talk about, when the Saints would have to live by faith.

The Ring are terribly afraid that Utah will become a state. We are holding a convention and framing a constitution. A very good spirit prevails in the convention both among the "Gentile" as well as the "Mormon" delegates. Concessions are made on both sides, but we concede no principle of righteousness, whether we be admitted or rejected.

The power of God rests mightly on the Priesthood when they stand up to deliver the message of the Lord to the people; Utah to-day is the greatest preaching mission on the earth. Hundreds of strangers attend the Tabernacle every Sunday morning and afternoon, among them many of the great men of the earth, even from Japan, when they hear for themselves the truth without compromise or error from those appointed of God, to their salvation or condemnation. You may ask what is my faith about matters as they now stand. I answer that Jesus said when he was upon earth, "Because ye are not of the world therefore it hateth you." Now if these things did not exist among us as a Church and people I should have my doubts whether this was the true Church or not,—did I say doubts? I said wrong, for through obedience to the principles taught by the Latter-day Saints I have received a light, the Spirit of God by which I know this to be the work of the Lord, the Church of Jesus Christ, the kingdom of God, and the passing events are only so many links in the chain, a small part in the programme, for he that will live godly in Christ Jesus must suffer persecution. Therefore if I had nothing but external evidences I could not endure to the end, but I have an abiding principle within which testifies all the time that all is well and will be well, and that all the combined efforts of men and devils cannot overthrow this work and that all who fight against it will perish.

Praying that you may be made a great blessing to those among whom you are sent, accept of our kind love, from your brother in the Gospel of peace.

G. E. Grove Taylor.

GREAT BRITAIN.

London, March 15, 1872.

Elder Geo. Reynolds.

Dear Brother—Since I last wrote to you I have visited Hastings, Hatton and Lewes in Sussex, when I had the pleasure of meeting the greater portion of the Saints in that neighborhood. I have also visited the most of the Saints in Bedfordshire who belong to the London Conference. The Saints appear very glad to see me, and do all in their power for my comfort, for which and for their faithfulness I feel to say God bless them.

The anxiety manifested by many to gather is great, and I think a goodly number will go from this Conference this season. My daily prayer is that the Lord in his mercy will prepare a way for the deliverance of his poor, but good, honest people. I sympathize with them in their poverty, trials and oppression. It appears to me that the Egyptian bondage could not have been much worse than the oppression of the poor in this country; in fact, the word oppression seems almost too mild a term to convey the idea, grinding the life out tells it better, for that is what it is in reality. If the Lord visit his wrath on those who oppress the hireling in his wages, or grind the

face of the poor, or withhold mercy from the widow and fatherless, very many who now lord it over God's heritage will have a fearful bill to pay; and I pray that the time may speedily come when the Saints not only in this but in all other lands may be delivered from the rule and power of the wicked.

I am expecting that yourself and brother Gibbs will be with us at our Annual Conference, when also all the Elders from Zion who can make it convenient are respectfully invited to attend. It will be held April 21st, in Eastern Hall, East India Road, Limehouse, E. The services to commence at 10 a.m., and 2 and 6 p.m. A concert will be held at Albion Hall, London Wall, on Monday 22nd, commencing at 6 p.m.

With kind regards, I remain yours in the covenant,

DAVID BRINTON.

LOVE LETTERS.

The readers of the STAR may think I have chosen rather a strange subject for my text, one scarcely befiting its pages, but my desire is to do good, and I believe a few words in relation to this style of correspondence will not be out of place.

It was with peculiar interest that I read the valuable counsels of the Prophet Joseph regarding letter writing that appeared a short time ago in the STAR. It caused me many reflections; but whilst I was pondering on its words of wisdom, a youthful reader suggested to me that the advice could certainly not have any reference to love letters, for who would like to have published to all the world the sweet things written in these *billet doux* for one eye only. This remark turned my thoughts to an incident that came under my notice not long since.

I was on a visit to a family of Latter-day Saints, and in the course of conversation reference was made to a letter that had been received a few days previously by the son and heir of the family from a young lady whom he had never seen. It seemed to me to be what young folks would call a love letter, in which opinion the readers of the STAR will, I believe, agree with me when I tell them that the young lady concluded her effusion by signing herself his "affectionate lover and expectant wife," or words with that meaning.

I am pleased to say this mad brained girl was not a Latter-day Saint, and as the young man had given her no cause for writing such nonsense, we cannot blame him. But it is possible for an unthinking girl, even though she be a member of the Church, to commit such a folly, and for this reason I desire to say a few words.

Of the immodesty of such an action I think I need write but little, it is so apparent. The girl who writes to a man she has never seen, nor is in any way acquainted with, knows little of the pit she is digging to entomb herself. The youth may be honorable and worthy of her love, he may not be so, what knows she. If dishonorable, what better opportunity could he find to accomplish a girl's ruin? and then if he disgrace her, who in this Pharisaical world would pity her? the general verdict would be, she asked for nothing better.

How often in the present day do those who read the newspapers come across accounts of young women led from the paths of virtue, or contracting unfitting and unhappy marriages through associating with strangers whose characters were to them unknown. But such is quite a common occurrence, helped now-a-days by men and women actually thinking it no shame to advertize in the public newspapers for wives and husbands; indeed, I understand there is one paper in London entirely devoted to this disgraceful business. In some countries such advertisements are wisely prohibited by law. So far as my experience goes, the man who has to advertize for a wife is not worth picking up. If he be worth having, some good girls will

be sure to find it out without his advertizing all his charms, virtues, accomplishments and wealth in a public journal; and if he want a wife, they won't keep so far out of his way that he will have to pay sixpence a line before they will make the discovery. When I think of a women doing such a thing it seems most unwomanly, though if I may find fault I would rather do so with the unchristian, unholy, unnatural system of monogamy which makes it such hard work for a girl to get a good husband in these lands, and which renders many so willing to accept the first offer lest they should never get another one; for, notwithstanding the assertions of the strong-minded section of the gentler sex, I am not ready to be convinced that any state is so natural, so becoming and so happifying to a woman as being the honored wife of a good man, and the beloved mother of a troop of fine boys and girls. Of course there are some few exceptions, but as the saying is, they only go to prove the rule. Still I consider any girl who advertizes her attractions in the matrimonial market as doing a deed unworthy of her womanhood, she is playing a risky game where there are nearly all blanks and but very few prizes, a game, indeed, where she stakes honor, happiness, and all else that makes life worth living, ah, perhaps her eternal salvation, and at the most asks for a good husband. But were God's holy laws revered there would be no need of this. Here I will say, that the girl who wrote the letter to which I referred, simply undertook to be her own matrimonial agent, and perhaps thought to thus save her pence to go towards buying her wedding bonnet.

Now I know somebody is all in a fidget to say to me, Why you foolish man, the girl only wrote that letter in fun, she was not serious. Well perhaps not, if the young man considered it "only fun," she would be sure to assert that that was all it amounted to, but if he replied to it, she would write a second, a meeting would be arranged, matters would assume a tinge of earnestness, and the end would much depend on the character of the man and his regard for the welfare of the girl. Ah, it is dangerous fun. So I object to that which can be made either fun or earnest as another wills. The eternal happiness of the human soul is too precious to be hazarded for the satisfaction of writing a babyish love letter. I sincerely hope that the circumspection which the Gospel teaches, and a knowledge of the eternal responsibilities flowing from marriage, will deter any Latter-day Saint lady from indulging in any such an unworthy weakness. The fun will be transitory, but the results are eternal. Even in writing love letters I would take the Prophet's advice, "Never write what you would be ashamed to have printed, or what might offend the chastest ear, or hurt the softest heart," and for one I think that no one need write in such letters, if write them he must, anything that the circumstances being known he would be ashamed for God or good men to see or hear.

T. Z.

THAT SUPREME COURT DECISION.

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There has been premature crowing over that decision by the Supreme Court of the United States, in the case of Hosea Stout, as reported in the press dispatches received on Monday night. Several leading lawyers in town had doubts of the authenticity of the dispatch, but it was not until yesterday, when a telegram was received from Mr. Hillyer, one of Mr. Stout's counsel at Washington, that the decision was correctly understood. The disagreement between the justices of the Supreme Court of the United States was upon the question of jurisdiction, and not upon the merits of the jury question. The court divided upon the proposition as to whether the validity of the construction of a grand jury could be inquired into at all by *habeas corpus*; and as to whether in any event, an appeal would lie to the Supreme

Court of the United States from the refusal to grant a *habeas corpus* in any case. It is understood, at Washington, that upon the jury question seven out of the eight justices were of opinion that in a case coming before them properly the ruling of the Supreme Court of Utah would be reversed.

It is to be hoped this explanation will be gratifying to those who gave reins to their exuberance a little early. —*Salt Lake Herald, Feb.* 8.

UTAH NEWS.

The following are from the *Deseret News* to Feb. 21—

The Territorial Legislature adjourned on Saturday, February 17.

The Ephraimites of Sanpete County are building a new Co-operative Store and Social Hall.

The sexton reported 19 interments in Salt Lake City Cemetery during the month of January.

Coal had been discovered near Mount Pleasant, Sanpete County, and between Coalville and Echo Cities.

President Young was the first citizen of Utah on whom the Japanese embassy called to pay their respects.

A handsome and commodious building had lately been erected in Springville, which was opened, February 5, as a Co-operative Store.

On the night of Feb. 7, the Minersville Co-operative Store was robbed of between forty and fifty dollars, principally fractional currency.

Numerous snow slides had occurred in Little Cottonwood Cañon, in some places the telegraph wire and poles were buried 40 feet beneath the snow.

The Maroni, Sanpete, Mercantile Co-operative Institution had lately declared a dividend, for the previous six months, of $11 on each $20 share.

One hundred and thirty-four citizens of Corinne had petitioned the Territorial Legislature to repeal their city charter, on the ground that they were too poor to support a city organization.

H. Thunneson, Esq., writing from Gunnison, Feb. 7, says—"Some Indians in this neighborhood seem inclined to be troublesome. They have driven off some of our co-operative stock. Still, so far as known yet, we have received it again, except a span of horses belonging to this place. A young man was out hunting a horse yesterday, when three Indians fired at him, one bullet whistled through his hat. He returned their firing, with what result is not known."

There was a snow-slide in Big Cottonwood Cañon Feb. 5, from the north side of the cañon. A portion of the slide struck a shanty where some wood sliders were sleeping, burying three of them, named Edward Samuels, William Hampton and John Holder, and killing the two first mentioned. The third, John Holder, through the exertion of Wm. McGee and others, was dug out alive. The melancholy accident has caused a deep gloom upon the families left behind by these men, and who mourn their loss, which is deeply felt. Brother E. Samuels leaves a wife and three children, and brother Hampton five motherless and now fatherless children.

Elder Daniel Daniels writing from Malad City, Feb. 10, says—"Our meetings are well attended every Sabbath. The choir is in full blast, under the direction of Professor David Owens. Our Sunday school is also progressing rapidly under the supervision of brother Arnold Goodliff, who has proved himself able to manage the juveniles in a most creditable manner. Last Saturday

evening the people turned out *en masse* to attend an exhibition and rehearsal, which was a success and a credit to the parents and teachers of the Sunday school. The co-operative store, under the management of Edwin Curtis, Esq., is doing a big business. Next Sunday we expect to have a good time at Willow Springs Branch, situated four miles south of Malad City, where a good meeting house will then be opened. The Malad and Samaria choirs will be in attendance. A Branch of the Church has been organized in Marsh Valley. The Saints are gathering there from the various settlements of Utah in search of feed for their stock. The snow has been so light in this and Marsh Valleys this winter that our young cattle are doing well on the range."

The following are from the *Salt Lake Herald* to Feb. 22—

Judge Cradlebaugh died in Nevada, February 18.

The *Herald* of January 28, says:—The latest agony of the anti-admissionists those delicately organized "liberals (!)" who appear to be crazy at the slightest prospect of Utah enjoying self-government and they not selected to do the governing, is the issuance of a petition—got up by a male, printed on smoked paper, though it may be called tinted, and ready to be signed by women—calling on congress in all the frenzy of deliberate falsehood to save them by keeping Utah a Territory. For plain, pointed, downright mendicity we have not seen anything to excel this document for some time; and every lady that attaches her name to so foul and false a statement will disgrace herself. From one thousand to five thousand signatures are wanted; but there need be no necessity for limiting the figures; the same head that produced the petition can find hands to write any desired number of names without asking one lady to sign. We wait for the next move, to note the variations of "liberal" lying.

The members of the "Office Holder's Ring" having telegraphed all over the United States that at the election for city officers in Salt Lake City on February 12, much illegal voting was carried on by the "Mormons," the judges of the election have published the following card to the public. "That no honest person may be mislead by the charges made by a certain defeated clique in this city, about illegal voting at the polls on Monday last, we beg to say: That the press dispatches published in the western papers as telegraphed from this city, wherein it is alleged that 'girls flocked to the polls' and 'even children voted;' and the charge of fraud made in them are utterly false. The charges of fraud and illegal voting made by the so-called 'liberal' or 'national' party in their organs, and in the preamble and resolutions passed at the 'indignation meeting' on Wednesday night last, are equally untrue. No illegal voting was permitted; neither males nor females under age voted with our knowledge. Every facility was afforded the committee from the opposition to challenge, and no person challenged was permitted to deposit his or her vote until the challengers said they were satisfied. In all doubtful cases the oath was administered. The challengers and other gentlemen of the opposition remained at the polls from the opening till the close, and many of them expressed themselves perfectly satisfied with the fairness of the manner of conducting the election. The charge that some of the judges and clerks of the election were candidates for office is an unmitigated falsehood. In conclusion, we declare that the election was conducted in a most legal and republican manner, which we think that the gentlemen of the opposition who were present will not deny.

JOHN T. CAINE, THOMAS TAYLOR,
G. M. OTTINGER, R. J. GOLDING,
Judges of the Election."

THE MUDDLER.—The Philadelphia *Press*, speaking of Judge McKean's visit to Washington, says the judicial affairs of Utah "are considered to be in such a confused condition that not a few members of Congress have said they will not vote a dollar for expenses until some satisfactory explanation be made concerning recent trials in Utah." Judge McKean is the great muddler of Utah matters.